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adopted is unfortunate. It were greatly to be desired that Dr. Ward should take up the entire question of biological evolution in detail. The brevity of the present statement forms a main element in the trouble. (3) More fundamental than either of the foregoing are the inferences to which Dr. Ward has laid himself open respecting his constructive conclusions. Thanks to the insistence upon individual experience, and especially upon the peculiarity or self-intimacy of each man's psychological universe, this "spiritual monism" possesses not a few characteristics that render it suspiciously like monadism. Not that Dr. Ward represents a return to Leibniz, but one may be forgiven misgivings in regard to possible influence exerted by Lotze. Systematic thinking, in this country at least, has many reasons for dreading such an event. Be this as it may, several ultimate problems stand over for further treatment—the very interesting differentiation between the individual and the universal object, for example.

In conclusion, I should like to add that limits of space render it quite impossible to do even the scantiest justice to the most timely contribution to English philosophical literature since Mr. F. H. Bradley's *Appearance and Reality*. The work is one that ought to be *absorbed* by all who have to deal with religious problems, most emphatically by that large and increasing class who are nonplussed by the contemporary necessity for a resolute free thought which, despite its freedom, does not minimize one whit the vital importance of religion.

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HEART OF MAN. By GEORGE EDWARD WOODBERRY. New York :
The Macmillan Co., 1899. Pp. 329. \$1.25.

THIS is not a book for the careless or unthoughtful, but it will repay an attentive reading. To the literary charm one expects from Professor Woodberry it adds the interest of deep problems of life and thought. The four papers in the volume are not related by chance, as their titles might suggest; they are embraced in a unity which is founded "deep in the general heart of men." The first, "Taormina," republished from *The Century*, makes the ancient Sicilian town a parable of the dealings of nature and man with man, and finds the woe wrought on him by his fellows worse than all the destructions of Etna. The essay abounds in profound observations on life and men, and is

almost a poem in prose. The final essay, which resembles it in its poetic, mystic style, is theological, its title, "The Ride," being, like the "Sofa" of Cowper, an incident on which to hang observations on the soul's deepest life. Its natural longing and dependence (our natural being expressing the elementary spiritual life, God in us), the question of authority in our faith, the soul above nature, all are discussed with depth of insight into our profoundest problems and with a strong grasp on the fact that the spirit is the center of all life.

In more direct and forceful style the other essays discuss the ideal in life and politics. The paper on "Democracy" has strength and sweep and uplift. It is rooted firmly in the idealism which pervades the whole volume. "Democracy is a mode of dealing with souls," not things. Its great doctrine of equality is the underlying principle which leads to its liberty and fraternity. The development of this idea is able, convincing, and worthy the close reading of discouraged Americans and all men who despair of the mass. Especially fine is the summary of what democracy has accomplished in America, and those who doubt the propriety of universal suffrage should read what is here said of the wisdom of experience and the rights of *man* as against an educated or a wealthy class.

"The New Defence of Poetry" is perhaps the ablest of the papers. It is a plea for idealism in life. The soul outweighs all else, and it is by poetry or some form of imaginative art that wisdom is stored up for the race. The ideal is the practical, for the universe is no bundle of facts, but thought realized, and imaginative literature deals with this abiding order. This is the same in reason, will, emotion, sense—in truth, virtue, joy, beauty—and the author even asserts, what may well be doubted, that the choice of any one of these will bring the soul to all. In the development of this theme the emotional ideal, the difference of art and nature, the sphere of realism, the faith of idealism, classicism, and romanticism, are in turn dealt with and illustrated copiously from literature and history. It is the essay—the volume, indeed—of a philosopher who adds to his high ideals and inspiring thought a style at once strong and fine.

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